CHRISTIAN EDUCATION

v.8

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# FINDINGS

JANUARY 1960

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RODERICK S. FRENCH

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## How to Use This Issue of FINDINGS

When this issue went to press, the editor had just returned from Louisiana, where, with the Rev. Richard A. Harbour, we had the pleasure of meeting with clergy, youth advisers, and key young people in several areas of the diocese. The experience strengthened our conviction that almost all the articles and departments in this magazine can be used as effectively by youth leaders as an "Youth Broadcast" and articles written specifically for them.

The wide use of both "general" and "specialized" articles and departments can be seen by a glance through this issue. Youth leaders will find help in the "Broadcast," certainly. We hope they will also find help in "Book Notes"; in Mr. Sydnor's "From the Chancel Steps" (especially if they are responsible for planning and leading worship in youth groups); in Miss Benignus' success in leading a group of young adults through D. M. Baillie's *God Was in Christ;* in Mrs. Spinney's report of the humming parish of Trinity Church, Concord, Mass.

One of the articles this month —Miss Scudds's "Observers Take Note"—is an excellent example of overlapping interest. It will help all observers, but it will also help teachers, D.R.E.'s, and all clergymen responsible for Christian education, no matter what curriculum is being used. Mrs. Cully's article on asking questions uses examples from the primary grades. However, we commend what she says to parents and teachers of all children. Mr. Peatling's story of a four-year-old has the same universality.

And so it goes.


**FINDINGS**

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CHRISTIAN EDUCATION

# FINDINGS


**Contents for January 1960** **Volume 8, Number 1**


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5 **. . . And He still lives:** *the Babe of Bethlehem grew up to be the world's Redeemer. The Rev. John H. Peatling of St. Paul's Church, Lansing, Mich., describes an incident which shows that even a four-year-old can grasp this central truth, as important at Christmas as on Easter.*

6 **Open doors** *are the symbol of the welcome and enthusiasm which await people and ideas at Trinity Church, Concord, Mass. Mrs. Ernest R. Spinney, a member of the vestry and the Commission on Christian Education, reports on the rich and varied life that goes on in this parish.*

9 **What is the question?** *What are you really trying to find out through the words you ask young children? Mrs. Kendig B. Cully, author of* Dynamics of Christian Education, *discusses different kinds of questions and how to use them effectively. What she says is also of interest to the teachers of older grades.*

11 **Observers take note.** *Miss Irene M. Scudds, Senior-High-School Editor in the Department of Christian Education, describes the observer's job in an article that meets an often-expressed need.*

15 **Why Father can't read** *is discussed sympathetically by Miss Emma Lou Benignus, Associate Secretary of the Adult Division, who also reports on ways this situation may be happily corrected.*


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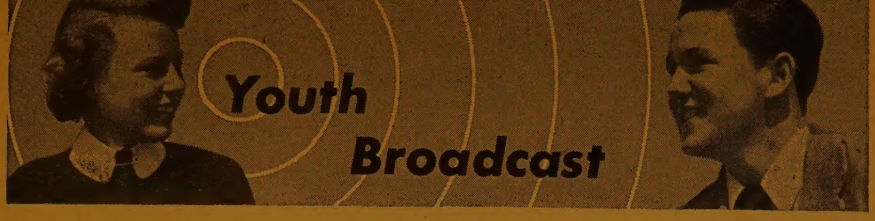


## The White House Conference on Children and Youth

Every ten years since 1909, the President of the United States has invited national leaders concerned with the well-being of young people to the White House Conference on Children and Youth. The Golden Anniversary White House Conference will be held this year from March 27 to April 2. Invitations will be sent to seven thousand representatives of national organizations, governor-appointed citizens' committees from the states and territories, and agencies of the federal government.

In President Eisenhower's call for the conference, he said, "The rapidly changing times . . . make it incumbent upon us to do everything we can to plan ahead and to see that we prepare today's children well for life in tomorrow's world. . . ." The theme of the conference is "to promote opportunities for children and youth to realize their full potential for creative life in freedom and dignity."

### A Demand for More Christian Education

A survey seeking opinions on matters closely related to the White House Conference theme has been made among young people between the ages of ten and sixteen. An advance report from public schools in one large city indicates a feeling among young people that religion doesn't receive enough attention in the home and that the churches do not make religious education attractive. The young respondents to the survey asked for more discussion of the Christian religion. Their reaction recalls the resolution, which asked for more Christian education, adopted by the House of High School Students at the 1958 E.Y.C. Convention (reported in this column in December, 1958).

In spite of youth's demand, some clergymen and laymen are still calling for blueprint plans and push-button techniques for Christian education in church school classes and youth groups. One of the so-called justifications for this request is that youth groups in other churches seem to be using Christian education methods that are automatically effective. However, a look at the publications of other national offices of Christian education and youth work does not support this claim. Moreover, a new tool for the leaders of church youth work, the "Youth Workers' Audio-Visual Kit," puts all possible emphasis on the importance of developing a spirit of partnership between adults and young people, rather than sure-fire techniques or programs.

### "Youth Workers' Audio-Visual Kit"

The "Youth Workers' Audio-Visual Kit" was released by the N.C.C.C. Broadcasting and Film Commission in November, 1959. It consists of six color filmstrips, two copies for each filmstrip of a combination user's guide and projectionist's script, and three 12-inch long-playing records. The kit is available from church bookstores and local audio-visual dealers for $69.50.

The kit was produced with the cooperation and support of thirteen denominational youth directors and their staffs. The sound filmstrips are designed to provide helps for recruiting and training adults to work with young people. The titles and themes of the filmstrips are:

*Decision Saturday,* the story of the experiences and motives of a young couple who were asked to work with youth. It is intended to be helpful in recruiting.

*Double Identity* is a splendid tool for helping adult workers, advisers, and parents to understand teenagers.

*You for Youth* describes the role of the adult who works with young people.

*A Friend to Youth* is intended to help adults to guide young people in making choices.

*That Youth May Know* helps to explain the ways young people learn.

*Through Faith and Fellowship* clearly indicates the necessity and value of a fellowship of adult youth workers within each church and in the whole community.

Many diocesan directors of Christian education and diocesan youth advisers will want to add the "Youth Workers' Audio-Visual Kit" to their resources for training courses involving teachers and the leaders of young people.

### Youth Work Retreats

The development of a total strategy for youth work is being considered in a series of youth work retreats sponsored by the United Christian Youth Movement. The three-day retreats, begun in 1959 and continuing through 1960, are being held in regional centers throughout most of the fifty states. The staffs of national and state organizations, together with key youth workers of all the churches, are joining in these retreats for consultation and conversation on the Church's ministry to youth.

Your diocesan or missionary-district youth adviser (D.Y.A.) has a complete list of the youth work retreats. D.Y.A.'s and deanery, convocation, archdeaconry, or regional chairmen for youth work are invited to participate. Please send registrations to your D.Y.A. He will forward them to the person named on his list of youth work retreats.

—Richard L. Harbour

From *A Friend to Youth*

From *Through Faith and Fellowship*

# . . . And He Still Lives

by John H. Peatling
Director of Christian Education
St. Paul's Church, Lansing, Mich.

"Flight into Egypt," wood carving by Adlai S. Hardin. Courtesy of the National Sculpture Society.

MY friend the Vicar of St. Thaddeus', Turnpyke, stopped me on the street last week to ask, "Has the glow of Christmas worn off yet? Or was that so long ago it's ridiculous even to ask?"

Then, before I could answer, he abruptly asked, "Well, what about your children?"

"What *are* you talking about?" I spluttered.

But he continued with a thoughtful air, "For my part I am convinced that as the Church Year rushes on toward Lent and Easter we have to see that the baby Jesus grows up in a hurry! For if we have had any success at home or in the Sunday school, that manger-child is now important to our kids. Why, mine have talked about him; placed him in and out of the crèche a hundred times; drawn the story, scene by scene, in multicolored splendor; and played out the story with their dolls, with one another, and once even with both of us taking a part! That baby Jesus is real to them."

Before I could do anything but nod, he went on, "And now it's a triple play—white to green to purple. Ash Wednesday will be here and gone, and then we will be passing through Good Friday and moving on to Easter before any of us know it!"

"So?" I managed to squeeze in.

"So . . . He's got to grow up!" Then, shifting into high, he asked, "Do you know what happened at our house last week?"

Since I didn't, but am always curious about such things, I said, "No. What?"

"Our middle child—you know him," he continued, "popped a good one the other evening. He asked me, 'Daddy, is the baby Jesus still alive?' Well, I shuffled the pros and cons of trying to tell a four-year-old about the Crucifixion, Resurrection, and Ascension, looked into his expectant face and over at my wife's knowing expression, and plunged in. I took him up on my lap and told him the story of Jesus—boyhood, the Temple, the teaching ministry, the fact that some people did not 'like' Him or His teachings, and concluded with the fact that these people killed Him.

"There I was at Good Friday! And he added his own bit, saying, 'And they whipped Him! And they killed Him on a cross—like the one in our church!' So I went on and added the story of His friends' taking Him down and burying Him in a cave; only to return in two days to find Him gone. But an angel was there, and they were told that God, His Father, had raised Him from death. So . . . yes, Jesus *was* still alive, only *now* He was in heaven with His Father.

"And do you know what happened then?" the vicar asked me.

I indicated with a shake of the head that I didn't, so he went on: "He slipped off my lap and murmured, 'I'll tell Mommy!' And off he went to his mother to tell her of this. It was in his own words, complete with the whipping and cross, but it was with shining eyes that he added the last part about Jesus still being alive, only now He was in heaven with His Father.

"And as I watched and listened, I realized that I was seeing re-enacted before my eyes, in my own home, first-century apostolic preaching. Someone told the story of Jesus, someone heard it, and the story was too good to keep to himself, so he rushed off to tell it to someone else. His clincher was a wonderful summary, 'You know what? Jesus still lives!'

"You see it, don't you?" the vicar asked. "It really doesn't matter how we feel. Christmas and the manger are real for our children! And just because they are, we must help them get that baby in a manger grown up so they *can* hear the good news of a still living Christ!"

I nodded in agreement, "Yes, you're right. That's it!"

Reprinted by permission from "St. Paul's News," January, 1959.

# Open Doors

—at Trinity Church, Concord, Mass., through which people enter to worship and go forth to Christian service

**by Eleanor B. Spinney**

The teaching team in this class consists of the author and a seminarian who, she says, captured the affection and respect of the whole parish.

THE front door is never locked at Trinity Church, Concord, Mass.; parishioners or visitors are welcome to seek the peace of the church at any hour. Neither is the door ever shut against new ideas in this lively parish; continuous growth and adjustment are accepted as good ways to meet the changing needs of the parishioners.

Located in the historic town known for the "shot heard round the world," a majority of Trinity's families are headed by men who earn their living in or near Boston. With twelve thousand civic-minded residents, Concord is suffering the severe growing pains common to many suburbs, but Trinity Church is growing even faster. An indication of this growth is found in the fact that the church school enrollment has skyrocketed to 460, having doubled in the last six years.

The great number of people actively taking part in the life of the parish invoke an alive quality that is stimulating to all. Key to this widespread participation is the system of parish organization. Five commissions, each with nine members serving three-year terms, involve forty-five people working on this level. The chairmen of these commissions make up the vestry together with the rector, the two wardens, the treasurer, the clerk, and two associate chairmen. (Each commission chairman serves one year as an associate, one year alone as chairman, and has an associate chairman to help him the third year. Since terms are staggered, this means that at any one time there are usually two associate chairmen. Although a commission chairman *must* rotate off the vestry at the end of his third year, he may be re-elected to the vestry at any time after a one-year absence. Two women are usually on the vestry.) The other large area of individual participation is in the church school where 135 adults help in various ways.

### *Let's Look Inside*

Let's go on an imaginary tour of several activities that actually occurred at Trinity Church last year. We'll start out on a Friday evening with a visit to the TAGS, as the Trinity Adult Group is affectionately known. We'll add our casserole to the potluck supper, sit at the table with old friends from the other side of town or new acquaintances from the latest housing development. After helping to clear away the dishes, we'll hear a well-known nuclear scientist talk on "Our Atomic Future." A former church school teacher at Trinity, and presently an usher, this man is able to answer questions intelligently and with the understanding born of long acquaintance with many of those present. This lively group meets once a month; average attendance is sixty to eighty.

On a fine June Saturday, we'll go to the Children's Fair. Our youngsters will love showing you the pony ride, the mystery ride, the grabs, the band, and all the other fun spread out on the gracious Concord Academy campus. A tradition in Concord, our annual fair is as popular with Unitarian and Roman Catholic children as it is with our own. Designed primarily to give the children fun, any small profits are used for educational purposes.

Trinity's budget is based solely on the Every Member Canvass (an established policy bans money raising by church organizations), and that budget is not drawn until after the pledges are in. So let's attend the all-parish meeting held just before Offering Sunday in November. We'll contribute to a potluck supper for eight or ten at a neighbor's house, then share a ride to the high-school auditorium for a heart-warming evening based on the mutual confidence and respect Trinity parishioners feel for one another. You'll hear our rector lead us in a service of prayer and thanksgiving, followed by the warden's reminder of work that is past and work to be done. High point of the evening is the word of a former student assistant, home on leave from his post in the Philippines, warning of the problems faced by Christianity as it encounters rapid social change in that part of the world.

Another evening, let us put on something cool and attend the annual United Thank Offering supper during a May heat wave. You'll see our rector and

his wife pitch in with several other recruits when a crisis develops in the kitchen. We'll hear a recently returned clergyman give a fascinating account of the accomplishments and needs of the Church's mission in Hawaii. Then we will take part in a moving prayer service culminating in the presentation of those blue boxes so well known to all Episcopal women.

### *Hospitality and World Relief*

Or you may come to a party with me. You can share our joy and sorrow as our Yugoslavian host lifts a glass in toast to his new venture in a distant state. As we look around the small apartment he has shared with his cousin, we remember how frightened and bewildered these two veterans of battle and imprisonment were on their arrival in Concord. They were our first two refugees. Trinity had sponsored eight more when, in June, 1959, an Indonesian family arrived. It is pleasant to reflect on the help given in so many ways by so many parishioners—hospitality, furniture, clothing, jobs, instruction in our language and in our ways, and just plain friendly greetings. (The chairman of the Social Responsibility Committee will tell you proudly that one of our German refugees has married a local girl.) Now, as I raise my glass to my Yugoslavian host, I remember asking this man to my home for his first Thanksgiving in America. We were in a grocery store when I invited him. At his response, "What is this—Thanksgiving?," a lot of Americans suddenly became thoughtful as every customer near by tried to add a bit to the definition.

Trinity knows that the commission system proved its value during the flood of refugees from Europe. In those days it was suddenly terribly important that the Social Responsibility Commission was willing and able to swing into action.

We can spend another day in our imaginary tour with the women's group as they pack clothing for Church World Service or for missions in Puerto Rico. Big barrels in the parish hall are constantly being filled with the used clothing of thrifty housewives who take the Yankee slogan "Waste not, want not" to imply a responsibility to others who may "have not." These ladies meet several times a month for a day of work and fellowship. Sewing and knitting for Church World Service, making puppets for children at the local hospital, and sorting magazines donated to the isolated are interspersed with reading, devotions, a box lunch, and the rector's Bible class. You'll hear the women speak with pride of the support they are delighted to send to a school for handicapped children in Haiti and to a former student assistant who is presently serving in the Virgin Islands.

### *Student Training*

Student assistants play an important role in the life of Trinity. Our rector is particularly pleased to work with the Episcopal Theological School at Cambridge in this important area. Both he and our church profit by the presence each year of several students who help with the preschool department on Sunday, teach some teenage classes, work with the Y.P.F., and make themselves useful in many ways. On our imaginary trip into last year, you will meet one of the first five girls ever admitted to E.T.S. as well as another E.T.S. student and his attractive wife who helps in our primary classes. You will also meet a Harvard Divinity School student, our first, and a non-Episcopalian. If you had come the year before, you could have shared the pride and joy of the whole parish when a student (the man now in the Virgin Islands) chose to be ordained in our church—and by the Bishop of Haiti. This man was the first Negro student placed by E.T.S. in a suburban Boston church. He was the first Negro many of our children had ever seen. Few people have so captured the affection and respect of the whole parish.

You may visit a meeting of our teenagers. Perhaps you will go with them to a parish in South Boston, to a city fellowship of youngsters whose environment is very different, but whose hopes and dreams turned out to be just the same as those of Concord's. Or let's go with them to a cookout high on Punkatasset Hill, an outing planned by our country youngsters for their new-found city friends.

You may spend a Thursday afternoon and evening with our busy choirmaster and organist as he rehearses our three choirs. Music is an integral part of worship at Trinity.

### *Worship*

On any Sunday morning you may take Communion at 8:00. Then let's drop in at the Old Rectory where the preschool holds its own service and classes at 9:15 and again at 11:00. At 9:15 a service is held in the church with the children leaving just before the sermon. At 11:00, there is an identical service, and a primary service is added in the downstairs chapel. You see, there are two complete church schools, with all grades covered at each session. If you follow the right class, you will end up in the original "Hot Stove League," for we even use the kitchen as a classroom here. Perhaps *you* would like to speculate —we don't dare—on what we would have done with the extra children if Trinity had not helped in forming two missions in adjoining towns during the past three years.

After each service on Sunday morning, the Fellowship Commission serves coffee in the parish hall. As we join this group, we can reflect on all those people who have worked to make Sunday morning run smoothly: the altar guild, the junior altar guild, the acolytes, the choirs, the ushers, the teachers, the parish secretary, the church school secretary, the director of religious education, the sexton. No one could possibly list them in order of importance. And then there are the people in the congregation and the children—the joyous, noisy, enthusiastic children who keep our eyes on the future.

### *Adult Education*

You may attend a meeting of the Education Commission and hear the D.R.E. report on her classes to help teachers and parents attain a better understanding of Seabury Series materials. You may hear a discussion of the adult education program—six Wednesday evening discussions on three different subjects

held in the fall, and another such series held during Lent. The fact that Trinity parishioners love to discuss almost anything is attested to by the attendance of about sixty each evening. The rector will tell you that 155 parishioners have attended Parish Life Conferences, including most members of the vestry and many of our church school teachers. An all-Trinity conference for teachers is being arranged. Any meeting of the Education Commission always ends on the wistful note of classroom needs.

You may listen with sympathy as a joint meeting of the Property and Finance Commission and its Building subcommittee discuss the plans for a new church building. You will hear them talk about the special parish meeting at which two proposed plans were presented by the architect. You will surely hear them attempt to evaluate the results of the parish vote, a vote taken by secret ballot, which showed only that the people have strong convictions and are not yet ready to make a decision on this matter. These devoted men will continue to work on the building needs until the desires of the parishioners can be met. One thing we all know: Trinity is a parish, not just a building, and we will continue to work together to carry the Word of God. Our needs will be met in His own time.

### *The Church Serves the Community*

Now let's slip back to Christmas and attend one of the three performances of the Nativity pageant, which is staged at intervals in order to allow everyone a chance to see and to allow many a chance to participate. The gifts carried lovingly to the sanctuary by sturdy-legged toddlers and self-conscious teenagers are delivered to the Children's Unit of the nearby mental hospital by the Social Responsibility Commission and the young people.

Trinity members are constantly active in local organizations. For instance, the chairman of our Social Responsibility Commission, acting as a private citizen, was instrumental in the formation of a Citizen's Commission against Gambling. This group was formed to act on a community-wide basis in the face of a referendum to legalize pari-mutuel betting in Massachusetts. The result of their action was that Concord defeated the referendum although the county voted in favor. You may attend a meeting of the Concord Council of Churches on your imaginary visit. You will hear our rector and several parishioners discuss with Protestant churchmen from three towns the problems of migrant workers on the local truck farms and of our mission to them. You will hear them discuss SIGN (Service in God's Name), a group of post-high-school young people sponsored by the Council and housed by Trinity. Or you will hear them talk of the Teacher Training Institute run each fall.

Trinity Church has sponsored ten refugee families in America. The Ulrich Krajenbrink family pictured here is from Indonesia.

Trinity members are active in civic affairs. The town moderator, who ran unopposed for re-election last February, is a former junior warden. One member of the parish serves on the five-man Board of Selectmen. Three members of the five-man School Committee (or School Board as some towns call it) are from Trinity, including our present junior warden.

If you visit Trinity on a weekday you will find the Old Rectory housing one of Concord's newest ventures—the Walden Clinic for children in need of psychiatric help. You may find the sexton at work on his garden in the courtyard and the secretary checking the mailing list, which serves this parish of 1,635 men, women, and children in the seventy-fifth year of its existence. The rector may well be visiting the sick at the local hospital, and the associate minister will be at his weekday work at the State Reformatory in Concord. You may find the senior warden and the treasurer conferring in the office or a church school teacher looking for a reference book in the library. Trinity's parish house door seldom stays shut for long!

Our imaginary tour has not begun to cover all Trinity activities, but if we stop before you are too tired, perhaps you will come back another time to attend a diocesan convention with us or a building needs conference sponsored by the Massachusetts Council of Churches. Perhaps you will take part in a Lenten quiet morning conducted by one of our first student assistants who is now, fittingly enough, rector of our daughter church in the next town. Perhaps you will be here for the Advent Communion Breakfast for men and boys when you will have an opportunity to hear the president of a local nuclear products company explaining the basic physics involved in the utilization of atomic energy. Or perhaps you will ride with a couple of vestry members to another parish in greater Boston where a group of people are gathered to hear about our commission system. Requests for this help come in about once a month.

There are many more things to do, but let's end our visit with a vestry meeting some Sunday evening. Here, you will see a group of devoted men and women discuss what is best for Trinity Church, Concord, with a real desire for doing what is right. New England is fond of her past, and Concord has a proud one. But New England looks to the future, and Trinity meets it with every expectation that it will be as exciting as the past.

# What Is the Question?

by Iris V. Cully
Consultant in Christian Education
St. Chrysostom's Church, Chicago, Ill.

It's important to know what you are looking for. Then you can ask the right questions.

SOMETIMES people ask questions because they expect to get certain answers. Other times they ask questions because they wonder what the answers are. Both kinds of questions have their place in a church school class, but teachers need to do some thinking about which kind of question they are asking—and why.

Next week get your observer to make notes of all the questions you ask the children in your class. Look the list over when you get a chance, and then try to analyze what you are really after when you ask a question.

### *To Find Out Where the Children Are*

Do you want to find out how much information the children have in a specific area? Perhaps you are using *My Place in God's World,* and you want to explore your second-graders' understanding of the distant past before using the story "Millions and Millions of Years Ago." Questions which give a little information, but suggest the possibility of more, are in order here: "What do you know about dinosaurs?" "Who were the cavemen?" You cannot expect second-graders to have a sense of distant time, but they may know something about life long ago. What you learn from your questions will give you a place to start.

Do you want to know how and what the children are thinking? *Timmy's Search* is the story of a little boy who tries to understand something about God and to grow in relationship to Him. First-graders will be better prepared to appreciate this book at home if you help them to look at the questions Timmy is asking. "Are we like God?" Timmy asks. "How are we?" "I think He ought to just make everybody good all the time. Why doesn't He?" (p. 33)

### *Fact Questions*

Then there are the questions that deal with facts. These may be asked in order to find out what has been learned in a specific session or series of sessions. They may be review questions, designed to discover what a child has memorized. The teacher's manner of asking a question alerts children to the kind of answer expected. "Let's see what we can recall from our visit to the chancel last week," a teacher might ask his third-graders. Then, instead of asking for rote answers, he might suggest that the youngsters take turns filling in the "furniture" in a diagram on the chalkboard. Or the teacher might ask a series of questions: "When we faced the chancel, what did you see first? What was on the right side of the altar? Where was the Bible?" and so on. A brisk, business-like asking of questions in series makes this a type of guessing game to which everyone is eager to respond.

When we begin to explore the use of "fact" questions, a word of caution is in order. Some teachers lean too heavily on this procedure. They ask for "facts" when there should be only an exploration or probing. They want to have their own words given back. This can be tiresome to children. (You should hear the comments of the child whose teacher knows the answer before asking the question!) Why ask the question if you already know the answer? "Because I want to find out if *they* know the answer," you reply with a certain logic. But think a little more about why you feel you must know. Do you want approval, the assurance that the words have "gone over"? The child who can give back the teacher's words basks in a feeling of having said exactly what his teacher wanted. Surely no teacher desires this kind of approval from children.

Some children memorize easily, and others do not. Moreover, memorized answers are not retained for long unless the information is used and is important to the learner. Is it more important for children to know the colors and seasons of the Church Year because they have memorized words on a chart or because the life of the parish is lived within the framework of the seasons and the children see the colors week by week as they participate in the worship of the Church?

How we feel toward children is revealed in our manner of asking questions, and our manner of asking questions affects the nature of their response.

There is also the question that asks for information the children do not have. "Name one of the disciples" (to a group which has never talked about them). "How do floods happen?" (The children don't know whether you want a theological answer or a scientific one.) Result: they guess at what they hope will be a "religious" answer. They want so much to do as you, their teacher, desire.

### *Your Questions Reveal How You Feel Toward the Class*

A teacher is involved in the questions he asks. How he feels toward the class is revealed in his manner of asking a question. The teacher who is confident of his role in the class and of his relationship to the children does not feel a need to ask questions in order to bolster his authority or to have a playback of information offered. The children expect him to have certainties, of course, but they are uncomfortable if he is dogmatic. There is little possibility that a teacher who "knows all the answers" could truly listen to children if they were to voice their own searchings.

A teacher needs to be free within himself so that he can receive any answer from a child. The answer may be incorrect, but that does not threaten his work as a teacher; anyone can misunderstand or forget. There is no need hastily to impose the correct word. The answer may be amusing, but there is no need to laugh. Remember that a child may find it hard to figure out an adult point of view. Sometimes we seem insensitive to the framework of children's thought.

A teacher should be ready to understand what lies back of children's answers. There may be misunderstanding, or partial information, or still more questions. There may be real insight and sure learning. Each answer tells something about the child who gives it.

### *Questions That Encourage Wonder*

When we begin to probe children's thinking, we are ready to take another step and to encourage their searching. The kind of questions suggested by the first-grade reader, *Timmy's Search*, have already been mentioned. The title of the companion teacher's manual, *Wonder and Faith in the First Grade*, in itself suggests some questions. If the Timmys in your class are not ready yet to ask thoughtful questions themselves, your own softly phrased query may get them started. The very tone of your voice will tell children whether you have an answer in mind or whether you share the sense of wonder and mystery in which some questions should be asked.

It was a first-grader who, overwhelmed by the thought of the Creation, asked: "But where was God before He created the world?" Our children are trained in the scientific method of reasoning, which tells us that, if we go from the known to the unknown, there is a rational explanation for everything. Sometimes they find it difficult to grasp the fact that God has left us without answers to some questions concerning Himself and His purposes. A searching question from the teacher helps a class to realize the limitations of questions and answers. We can begin to know that faith is assurance, the confidence that God loves us and can be trusted without our asking for ultimate answers. Mystery is a wonderful part of existence.

### *Questions Are a Method of Teaching*

The use of questions is a specific method of teaching and, like other methods, can be effectively used part of the time but not all the time. Ask yourself, "Why am I using a question?" and, "Is this the best method to be using at this time?" Avoid the "leading" question which calls for a particular answer. If specific answers are what you want, there are more interesting ways (from a child's point of view) of getting at them. Have an oral quiz and see who can stand up the longest. Make up a guessing game or a series of riddles: "I am thinking of . . . What is it?"

If you are looking for specific answers and the children start guessing at them, you can be sure you are on the wrong track. When they answer with upturned voices, "God?," they hope they are telling you what you want. Admit that you have phrased a question in the wrong way. "I don't seem to be saying this in a way you can understand. I want to know what you are thinking. Let's try again." Then rephrase the question.

If they start to get silly, this simply means that the questions have continued too long. They were probably good questions that helped the children to think, but they began to probe too deeply and beyond the attention span of some of the children. Somebody begins a play on words. Someone else gives a wild answer. You reply, "We've really done some hard thinking today, and I believe we've gone far enough. Let's turn to something else."

Questions are a method of teaching by which a teacher can reinforce learning, uncover previous learning, and stimulate children to deeper thinking and probing until they come to the mystery which is at the heart of faith.

An observer's-eye view

*A distinguished educator, long active in parochial and diocesan leadership, offers valuable assistance for those who serve in the new role of observer.*

# Observers Take Note

**by Irene M. Scudds**

You are halfway through your year of serving as a class observer. You have read what your manual has to say about the observer's job, and you have helped the teacher by taking notes in class and by taking a part in planning for class sessions. The purpose of this article is to give you more help in this important job.

### *Why an Observer?*

Perhaps the best place to start is with the question you probably asked when you were first invited to be an observer: "Why is an observer needed?"

Be assured, you *are* needed. You are not only needed, but essential—for the sake of the teacher and for the sake of the class. The teacher needs your moral support. She needs to be assured that her plans for a Sunday morning are meeting the needs of the class. You are in a good position to help her see what those needs are. She also needs to know when, for one reason or another, she is not meeting class needs. Your observations can help her find the reasons. It is not physically possible for a teacher to know everything that goes on in the classroom. You provide another pair of eyes and ears, making notes on what is happening, recording questions and topics that might be developed in future sessions.

You are needed, secondly, for the sake of the children. The things you notice about the class can help the teacher know its members better—both as individuals and as a group of people working together. In a class of average size (ten to twelve members) it is difficult for a teacher to follow all the comments or reactions or to know when too much attention is being paid to talkative members, too little to silent ones. Your notes on how much each child participated can help the teacher to see that all are included. Your records of things that impede the progress of the class and things that seem to aid it can enable class members to work together better. Because you do not have the whole weight of the morning session resting upon you, you have time to wonder what is really meant by what the children or young people say.

### *Qualifications*

You are part of a teaching team. The team may be composed of a man and a woman or of two men or two women. (In this article the teacher is referred to

as "she" and the observer as "he." This is for convenience only.) Whether an observer is a man or woman is unimportant. What is important is that an observer be someone with a sensitivity to the feelings and moods of others, someone who can hear what people are really saying through their words and actions.

Many people who have acted as observers for a year or so feel called upon to change over to the role of teacher. When they do, their previous work serves as excellent preparation. However, being an observer is not an apprenticeship in teaching; it is a valuable contribution in itself.

### *What the Observer Does*

Your role as the extra eyes and ears of the teaching team can be described in this way. You are the *silent* member of the team. At the beginning of the year, you were introduced to the class and had an opportunity to share in the general "get acquainted" session on the opening day. What you do was explained. The children know that you keep track of what happens in class—what is said and done and by whom—so that you can help the teacher plan for future sessions. The class begins to understand that you are a secretary of sorts. However, you are much more than a recording secretary.

As observer, it is your responsibility to become familiar with the teacher's manual for the grade. In fact, you should know the purposes for the year, the concerns with which the course deals, and how the teacher is likely to proceed about as well as the teacher herself.

In the classroom, however, you don't need to follow what the teacher is doing too closely, excepting to make certain where the class is in relation to what she is doing. Your primary concern is with the "why" of what is said and done. Have the children (or young people) wandered off the subject? Has someone changed the subject? Why? Are the children (or young people) restless? Is their restlessness just excess energy that calls for a change of pace, or are they restless because the activity or discussion is beyond their capacities? Are all members taking part, or are only a few participating? Does the fact that some are silent mean they are daydreaming, or are they listening intently but just not speaking up? Are those who do not seem to be paying attention bored? Can you tell by the tone of voice used whether a youngster is saying one thing and meaning another? Is he covering up what he really feels by talking about someone else's problem, only to have his tone of voice give him away? (In the last two questions, you are concerned primarily not with *what* someone says, but with *how* he says it.) Is the class getting on with the task? Does the class lack understanding of the question? Is the teacher becoming too personal in her questions to individuals? Are the class members showing signs of growth in their understanding?

Of course, no one can look and listen for answers to all of these questions in the same session. You will have to limit the things you plan to make notes on according to the age of the children in your class and what you think would be helpful at a particular time.

### *How to Be an Observer*

First of all, it may help you to concentrate on your task if you sit where you can really observe—outside the circle, or away from the table. Don't be tempted to talk during class. (A few exceptions to your usually silent role will be noted later.) If you greet persons before the class gets under way and carry on a conversation with some of them at the end of the session, the class soon accepts your silent role and does not expect you to talk during the session.

Secondly, keep a loose-leaf notebook. This book should have several sections. One section should include a listing of the class members with space for you to note special things about each individual.

In another section of your book, keep your weekly notes made during class sessions. Some observers develop a kind of shorthand for note taking, using abbreviations only they can transcribe. They can then record almost everything that is said or done. Others write down only the important things that happen. A form like the one printed in this article is a useful aid in observing class sessions. Mimeograph a supply of these sheets, or any other form you use, on punched paper and include a supply in your notebook.

### *Primary and Junior Grades*

How the observer functions depends partly on the age of the children in the class. If you are observing a class of primary or junior children, you will need to keep in mind that their actions may be more interesting and meaningful than their words. Note such things as: the child who always wants to sit next to the teacher; the child who sits as far from the

## OBSERVER'S REPORT

Class_____ Date_____

| *Time (log every 5 min.)* | *Activity* | *Class Response* | *Individual Response* | *Significant Actions and Comments* |
|---|---|---|---|---|
| | | | | |

acher as possible and his resulting behavior with his mpanions. Watch to see how the children help each her. What feelings are expressed when they respond -joy, enthusiasm, doubt, fear, displeasure, boredom? oes one child boast? Does one have an overactive nagination? Is one so shy that he is pained when oken to? From children's actions, as well as from hat they say, you can learn a great deal about them s individuals and about the ways they respond to a roup.

The age-level description in your manual will elp you to understand the children in your class. he pamphlet "Teacher Listen, The Children Speak," ritten by James L. Hymes, Jr., describes some xtremes in the behavior of children and what can be one to help them (New York State Society for Mental Health, 105 E. 22nd St., New York 10, N.Y., $.25). ther helpful books on children's characteristics are isted in your manual.

Children are so conditioned to responding to the eacher or leader of a group, rather than to each ther, that it takes time for them to begin working ogether. A sense of freedom in the classroom atmosphere is necessary if the children's responses to each ther are to be fruitful. Building a trusting relationship between class members and their leaders, and among class members themselves, requires loving ttention. Children in the junior grades are beginning to listen to one another and to agree or disagree with each other. When articulate response of this kind takes place, even if only for a brief period of ime, be on the alert to see what caused the children o respond in this way.

### *Junior and Senior High*

With junior- and senior-high young people, who use the discussion method a great deal, there are a variety of things for you to observe. Here you are concerned not only with *how* the group is going about its task, but *what* is happening to its members in the process. With this age-group it is impossible for even the most skilled observer to watch everything that goes on, or to plan even in a general way to note "anything important that might happen." The good observer clarifies in his mind a few things he will watch for, and he holds clearly in mind why he wants the information and how he plans to use it.

For instance, an observation sheet including the following headings might be used:

1. Notes on behavior and procedures that seem to block the progress of the group. [A brief description of what happened and what the effect seemed to be.]
2. Notes on behavior and procedures that seem to help the group along.
3. Situations that came up for decision in the group, with notes about the way they were settled and comments and questions for further discussion.
4. Any clues to problems of individual members.

Here is another type of observation sheet. This one is designed to help you become aware of the various roles being played by class members. Use an initial or number for each person, and jot it down on the proper line each time he or she shows the kind of participation described.

The teacher must share plans and the observer must give frank reactions to what was said and done in class if the two are to make an effective teaching team.

Contributes an idea or opinion about the topic.....
Makes a suggestion about group procedure.....
Supports someone else's ideas or opinions.....
Disagrees or rejects ideas of another member.....
Disagrees with the majority of the group.....
Asks adult opinion; uses adult as authority.....
Appeals to religion as a source of authority [for example, to the Ten Commandments or the Sermon on the Mount].....
Seeks or suggests clarification of insight from religious sources [for example, from the Bible or Prayer Book].....
Other behavior in which you are interested.....

By using this form you would see which members are participating in the group and in what ways. You might use this blank at several intervals during the year to observe or note what changes take place in the members of the group. Is someone taking the lead today through his contribution to the discussion? Is this a new role for him or for her? Is another member showing any change in his resistance to adults and adult ideas? Do you find more members in the group supporting one another in the discussion? Under "other behavior" you might note the members who constantly or occasionally hinder the group from getting anywhere in their discussion. Why do they do so?

### *Sharing with the Teacher*

If there is time, a brief review immediately after the class session is revealing and reassuring to a teacher. A longer session of at least an hour should be held during the week. It is at this meeting that you share your notes and help the teacher plan for the next session.

At the during-the-week meeting, give the teacher your impression of how the session went. Because your purpose is to help the teacher, what you say and how you say it should be on a strong, positive note. You might ask the teacher whether she was able to stay with the task she wanted to accomplish in the last session. Did she think she achieved her purpose?

Such a question will help her to think back over the session in an objective way and will enable you to share your observations at those points where the teacher thought she had lost the group.

If you are really part of a teaching team, then it is essential that you be in on planning. You have pertinent material in your notes on what is being said and how people are acting and interacting. You have observations on whether or not the needs of persons are being met and whether the group has responded in a mature fashion in the session. If your notes indicate that the class stayed so long on an activity or a subject that the members became tired or bored, then the teacher needs to know at what point this took place. The information will help her plan a change of pace for the next session.

### *Sharing with the Class*

Ordinarily you will be sharing your observations only with the teacher. There may be times with an older class, however, when you realize that something you have noticed will help to keep the discussion moving or to get it back on the track. For example, suppose you are aware that two different issues are being discussed at the same time. If you point this out, the class can decide which issue to pursue. When you do make this kind of a contribution, always be sure to stick strictly to what you have observed; do not interject your own opinions on the subject being discussed.

Another contribution you can make as an observer in a junior- or senior-high class is to share with the young people your notes on how the class members work together. Do not express judgment on anything the group has said or done, however. After your general observations about class participation at various times during the session, you might say, "I notice that all are not participating in the discussion. Why do you think this is so?" A comment of this kind allows the group to enter into an evaluation of the session.

With high-school students, post-meeting reports or opinion blanks can be used from time to time. Reports of this kind help observer and teacher interpret how the class feels, and they may also clarify some of the things the observer has in his notes. The opinion blank is used to get at the unexpressed feelings of the group, or to get the reactions of the group to the session and their ideas for the next step.

The questions asked on an opinion blank can vary all the way from a single question or statement, such as "What points impressed you most about today's session?" or "Some new ideas which I learned today are," to a more complicated type. You should make up your own questions depending upon what information you are seeking regarding a particular session.

### *Variations*

We have spoken of the observer as the "silent" partner in the teaching team. There can be variations in the observer's role, and occasionally you will need to be of service in another capacity.

Since you are completely familiar with the members of the class and the manual, you are the logical person to become the substitute teacher when the regular teacher is absent. You, in turn, will then need an observer. Every parish should have a "floating" observer or two for just such emergencies and for when the regular observer is absent. These persons, trained in the skill of observing classes, should be available to substitute on almost any Sunday morning. Because their presence often injects an objective note, an occasional change of this kind can be helpful both for the teacher and the regular observer.

In some church schools, teachers and observers change tasks every six or eight weeks. This reversal of roles helps each to understand the other's role and helps him to do his own job better.

Once in a while the observer can help by recording on the blackboard or newsprint the things the children are saying. Or, in the case of a very large class of young children, the observer may be called upon to help with a class activity, particularly where one more pair of hands will help with the progress of the activity. In such a situation you should be on guard, however, for you don't want to become so absorbed in helping that you forget to observe how the children participate in the activity.

### *Becoming a Better Observer*

The only way to become a good observer is to work at the job. The longer you stay with it, the more skillful you will become.

One way to get practice is to attend a meeting of all the observers on the church school staff. After a general review of the observer's job, share your reports of class sessions to see whether you are really observing or merely recording the activities of the class and the teacher. There is a difference. Or divide the group into two sections so that while one section engages in a discussion of an assigned topic, the other can observe what happens and make a report after the discussion. The groups might then reverse their roles. (When this is done, another topic should be assigned to the new group for discussion.) There is no doubt that there is much to be learned from "practicing" and from seeing how others do it.

### *Summary*

The observer's job during the fifty-minute class period is an active one. Yet for the most part his activity is silent. He does not enter into the discussion, unless he feels that, by making an observation on what is happening, he can help the group move along with the discussion.

Remember, the observer's chief tasks are to help the teacher plan and to help the class or group move on with its job in the best possible way. What is occurring in the minds and emotions of the pupils as they act and interact in class is of great importance. Are they all getting into the discussion, or are some feeling left out, confused, frustrated, and disregarded?

During class, and during planning sessions with the teacher, the observer plays an indispensable part in the Christian education of children or young people.

# Why Father Can't Read

ome reasons why so few adults read good books
-and some concrete evidence that they will if
ven the opportunity to do so.

y Emma Lou Benignus
ssociate Secretary, Adult Division

In a study group, half the time can be given to quiet reading; then the group can engage in free discussion.

Do Episcopalians know how to read—and think? Supposedly we do, yet many of us do not read a book from one Lent to the next. And even though we read, we do not always think about what we read. In fact, many of us become uncomfortable, even resentful, if we suddenly are asked to read *and think.* All we really want (because that is how we have been trained) is to be told, simply and clearly, what the Church wants us to believe. (One of the hurdles the Seabury Series has not yet managed to jump is this resistance to learning to think.)

A man who has not been taught to think will do one of two things when he is handed a book that requires thinking. He will want to exchange it for something "easier" that demands nothing of him and therefore gives him little. Or he will drum up some excuse not to read at all. We become really involved in the joy and excitement of reading only when we are gripped intellectually or emotionally by the relevance and meaning of what we read and when the insights we gain do not overwhelm us with a sense of futility.

How do we become gripped intellectually or emotionally, and how do we discover relevance? In the Diocese of Florida recently, seventy-eight adults spent a week at their diocesan camp reading Reuel Howe's *The Creative Years* (The Seabury Press, $3.50. A study guide entitled *God in Man's Creative Years* is now available at $.75). Time was set aside at nine o'clock every morning for reading. People sat in their cars, on their beds, on the porch, on the beach, anywhere they were comfortable. Several reported trouble "getting settled" on the first days, but because "everybody else was doing it" and because there was nothing else to do at that time of day except sleep (which they had just finished), they finally got started.

### *Discuss What You Read*

Although *The Creative Years* is amazingly relevant to Everyman, significant involvement in the book came about chiefly because everyone was drawn into small-group discussion immediately after the reading period. The conference leader suggested a question or two every morning for the readers to keep in mind. These questions, chosen to help readers spot basic issues as they read, served as starting points for the small groups. Each group leader was equipped with questions and methods aimed to help the participants discover the significance for them of the issues the author presented. The leader's basic aim was to help the group work together in this enterprise.

Interest was so intense by the third session that many participants read ahead of the assignments or selected supplementary reading from a supply in the "library." Everybody was doing it! Just as group standards can keep people from reading, so they also can help to catch people up into a first-rate reading spree. The conference "climate" (by which we do not mean the weather) also was a significant factor.

Insights grew and behavior changed daily as the group members found that the leaders were trustworthy, that they were concerned with the group's critical thinking and exploratory living rather than with propaganda and control. The daily plenary sessions provided background for continued reading and for "stretch" into new behavior patterns which might yield insight into what the book really is about. In these daily plenary sessions the whole group listened to lectures, learned to meet one another, acted out

problems and issues in the form of role-plays, took part in panels, disputed, refuted, grappled with the author, with one another, and with the conference staff.

The schedule also included voluntary Bible study, discussions on program planning, swimming and play with the children, chapel services, eating, card playing, much talking, and more reading. By the end of the week people were genuinely exhilarated; one man said, "I hadn't read a book in ten years. I'm going home to read another."

### *Parish Support and Encouragement*

This man's parish could help him by transposing to a parish group the essential elements of the Florida conference. An adult class which assembles for one or two hours regularly could give half of its time to quiet reading. This could take place wherever the meeting is held—either in the parish house or in a home. The remaining half of the meeting time could be used for free discussion of what was read and for disclosing its value for the readers.

The author had the privilege of helping a group of young adults tangle with D. M. Baillie's *God Was in Christ* (Charles Scribner's Sons, $3.50), a book certainly not on the "light-literature" reading list. The procedure was as follows: the group of eight met weekly around a table for one and a half hours. Each person had his own copy and took his turn reading a page aloud. Time was taken to make sure that the contents of every page were clear; theological words were looked up in dictionaries. Points of doctrine and history were looked up in reference books and discussed. As the weeks passed, and the members became better equipped technically, their freedom to read and to think and to find correlations increased. They then voluntarily increased their pace of reading by taking on home assignments. This little group was enabled to weave its way into the depth of Baillie's thinking chiefly because its members worked together in a relationship that was supportive and fun at the same time that it was challenging.

A group of women was helped in a similar way to read the Bible. In their afternoons together, they divided the time into a period for quiet reading and for pursuing references alone; then they discussed and explored meanings together; looked up more references in Alan Richardson's *Theological Word Book of the Bible* (The Macmillan Company, $4.00) and in various commentaries; accepted and rejected one another's conclusions; struggled with each other; and discovered for themselves at first hand something of the nature of the Christian community described in the Bible they were reading.

There is also the example of a parish twosome, the priest and his parishioner. Each accepted the discipline of writing a one-paragraph summary of the chapter he had read at home during the week. When they met again they read their summaries to each other. This launched their weekly discussion. Together they established a community of discourse in which new horizons were opened not only in the mind but also in the life of each.

### *When Two or Three Are Gathered*

Often those who have arrived at new frontiers and are ready to read and think on deeper levels are, for various reasons, deprived of doing so. Sometimes the parish leadership does not know how to proceed. Sometimes there is too much concern for quantity attendance. Sometimes those who are hungry do not feel free to make their hunger known or are not even aware that there *is* the possibility of richer food.

It is nonsense to claim categorically that our people do not care to read. There is a great deal of pulp reading going on. Some of these readers, we know from experience, can be drawn into more significant reading if we are willing to adapt methods, materials, and time schedules to meet their needs. One group of businessmen meets the first Sunday morning of every month to discuss the religious issues in a contemporary play they all have read. They read plays because they are too sleepy at night to read essays or even novels. They have found that the drama of a play is stimulating enough to keep them awake, and it takes less time to read a play. So they use what they can.

The cost of books is sometimes offered as an impediment to reading. Although we regret the price that must be charged for books today, we also find that when a book becomes meaningful to a reader, he will usually find the money to buy it. At the Florida conference, the diocese supplied the books, but before the week ended almost everyone had bought a copy.

There are less expensive books, too. One of the best series for laymen is the Reflection Books series (thirty titles at fifty cents per booklet) published by Association Press. Other excellent sets are the Laymen's Theological Library, published by The Westminster Press and available for $1.00 each, and the Harper Torchbooks, ranging in price from $.95 to $2.25.

The problem of costs is being met in one place by having the parish purchase ten copies of the book to be studied. Four successive groups are scheduled to study this book in the course of a year. Forty participants will pay fifty cents each for the loan of a copy. When the parish has been reimbursed, the rental cost will be dropped. The parish reading committee plans to keep two copies for the parish library and to sell the rest at a parish supper.

### *Meet Them at Their Level*

It is well to identify the various kinds of pressures in our society that work against reading, and then to accommodate procedures to these facts of life, rather than to fly in the face of them.

If people are too restless to read because they want to be together, bring them together to read. If they can't read at home, give them some other place. Mainly it's a matter of two things: caring enough to expend some imaginative effort to make reading possible physically, and being a free enough leader so that you really want the laity to become a thinking, articulate, and dynamic people.

# Sight and Sound

## uggestions for a Creative Arts Workshop

achers often want to use creative ts in the classroom but do not have e confidence to do so. A number of ms have recently been produced hich can be used in training sessions esigned to help teachers equip themlves for such activity.

A committee at Tucker House recmmends that a Creative Arts Workiop be held to provide such training. Miss Agnes Hickson, Primary Editor nd a member of this committee, has ritten this section of Sight and Sound; he suggests certain films and how they ight be used.

* * *

To stimulate imaginations and raise uestions, start with *Adventures of r Art and You*. Then show *Adventurng in the Arts* or *Art and the Growing hild*. *Understanding Children's Drawgs* or *Children Who Draw* could be he final film of the workshop. This orkshop could be held in one session, ut I would recommend that three essions be devoted to it.

If you are going to use only one isual aid on this subject, try *Art and he Growing Child*. Since you will own t (filmstrips must be purchased unless diocesan library has them for rental), how it a second time after several nonths have gone by. Teachers will ave comments to make and questions o ask out of their own recent experience.

"Art in the Church School," a series of two articles, appeared in FINDINGS for November and December, 1958. These articles might well be read by eachers before or after seeing one or more of the films suggested here.

### Reviews of Workshop Recommendations

*"Art and You." Film Associates of California (10521 Santa Monica Blvd., Los Angeles 25, Calif.), 16mm, sound, black and white, 11 minutes. Rental: apply.*

*Art and You* asks the question "What is art?" and replies that when a person expresses, in whatever style he wishes to use, his feelings and thoughts about the world around him, he is creating art. Several kinds of art, including sculpture and paintings by great artists, are shown in the film. This film might be used to open a series of sessions on the use of art activities with children. It can help adults to arrive at a common approach to children's art. It can introduce the idea that when a child is using line and color he is creating something which has meaning for him and which merits appreciation by an adult. This film might also be used with any group of senior-high age and up who are interested in exploring the question "What is art?" or in art appreciation.

*"Art and the Growing Child." Films for Educators (1066 Chapel St., New Haven, Conn.), a sound filmstrip in color. Filmstrip and record, $15.00.*

*Art and the Growing Child* is a series of reproductions of the art work of children from three years of age to twelve or thirteen. The record has two sides, one for adults, and one for children. (The side for children is preferable for use with adults as well.) The commentary on the record explains how children develop artistic ability as they grow if that ability is fostered and encouraged. There is an excellent guide as to how the filmstrip and record can be used with both adults and older children. The filmstrip and record are highly recommended.

This filmstrip can be helpful in showing church school teachers that children do express themselves through their paintings. Its use could stimulate interest in art in the classroom. The filmstrip could be used several times with the same group, for there is much more in it that can be seen in one showing. This filmstrip and record could also be used with older children (ten and up) to help them get started on an art project. G.F.S. leaders, Scout leaders, and vacation church school teachers could use it in this way. Art teachers in day schools will find the filmstrip useful. It is also recommended for use with parents.

*"Adventuring in the Arts." Girl Scouts of America (1830 Third Ave., New York 22, N.Y.), 16mm, sound, color, 22 minutes. Rental, $4.25.*

The purpose of this film is to motivate leaders of children's groups to make a more creative approach to the arts, and to show them how this can be done. It is beamed to Girl Scout leaders, but would be useful for other groups. In the film, leaders and girls are engaged in a variety of arts: drawing, creative dramatics, music, sewing, cooking. The leaders are inexperienced in the area of the arts and yet enter into a new approach to their use. Like church school teachers, these leaders meet their group only once a week. This film could be useful in encouraging inexperienced church school teachers to venture into untried ways of working with their classes. Recommended for Sunday and vacation church school teachers, G.F.S. leaders, and other leaders of children's groups.

*"Understanding Children's Drawings." A.F. Films, 16mm, sound, black and white, 10 minutes. Available from local educational film libraries.*

*Understanding Children's Drawings* presents the drawings of a group of children from three to five and shows the children as they draw. It is more useful in helping teachers of small children to become familiar with what the children do than in helping teachers "understand" the drawings. It isn't necessary for a church school teacher or a parent to understand what the child is saying through his picture. It is well for teacher and parent to realize that the earliest beginnings of drawing mean something to the child and are important to him. This film can show both teachers and parents what children from three to five do draw so that when the teacher or parent sees the child's drawing he will accept it with appreciation.

This film can be used also for observation of nursery and kindergarten children. It could spark a discussion of how these children typically act and what kind of schedule is needed for them.

Recommended for use with nursery and kindergarten teachers (day as well as church school) and parents.

*"Ways to Find Out." Churchill-Wexler (801 N. Seward St., Los Angeles 38, Calif.), 16mm, sound, black and white, 10 minutes. Rental: apply.*

*Ways to Find Out* shows "Beano," a boy of eight or nine, finding out about the world through his senses of smelling, tasting, hearing, touching, and seeing. Beano walks home from school in the rain, handles fruit in a bowl on the table, hears the doorbell and telephone, plays with his cat, gets hold of a piece of lemon. There is humor that would be appreciated by children.

This film demonstrates the kind of thing which might be done with children before getting into a painting or drawing session and can help teachers see how to stimulate children by providing material to touch and smell and feel and taste. The film could also spark a discussion by teachers of the many

ways children have of finding things out. It could also be shown to a group of kindergarten and primary children just for fun. A vacation school group or weekday group could go from the film to their own adventures in using their senses.

*"Children Who Draw." Brandon Films, 16mm, sound, black and white, 44 minutes. Available from the Audio-Visual Film Library (281 Park Ave. S., New York 10, N.Y.). Rental, $12.50 when used in the Episcopal Church when no admission charge is made.*

*Children Who Draw* was reviewed at length in FINDINGS in the May, 1958, issue. Attention is called to it here because it shows children drawing and engaging in other art activities in their life in the school. It demonstrates that children express themselves through their art work and is a reminder of how valuable such work is to children. The children and teacher are Japanese but might well be of any nationality. The children's drawings are very like the drawings of American children. This film can be shown to the same group a number of times to the great profit of those who see it. There is much to be seen about how art is used with children and how children express themselves in their work. It could be used to introduce and close a workshop on arts in the church school classroom.

*"Adventures of *." 16mm sound, color, 10 minutes. Available from the Audio-Visual Film Library. Rental, $10.00.*

*Adventures of ** was reviewed at length in the April, 1959, issue of FINDINGS.

This motion picture, by a unique use of animation and with * as the central character, presents the imaginativeness of childhood and its gradual suppression as adulthood is reached. The film is meant primarily for entertainment, but might well be used at a teachers' meeting to encourage teachers to look for the creativeness of children and allow for its expression.

The original review of this film also suggests its use at a teachers' meeting where the creative arts are discussed and explored at first hand. The film, and the discussion following, should not only disclose the reality of adult suppression of creativeness, but, by its own artistic inventiveness, the film should stimulate teachers to experiment and rediscover their own creative imaginativeness, perhaps long buried.

From the Virginia Seminary film, *In Such a Time*

## Theological Education Film

*"In Such a Time." Virginia Theological Seminary, 16mm, sound, color, 18 minutes. Rental, $5.00.*

This film attempts to explore some of the reasons why a wealthy young married man decides to enter a seminary, and also to relate some of his experiences and reactions to seminary life. Conflict is supplied by his inner doubts and by his wife's negative attitude. Resolution comes when the girl realizes the redemptive love of a Christian community and when the graduating seminarian is able to look forward to a specialized ministry in a small mining town.

While some of the story material relies heavily on worn-out stereotypes and clichés, there is enough that is genuine in this film to recommend it highly for use with high-school, college, and young adult groups to open the question of vocation to full-time church work.

## Record Review

*"Scriptural Speech-Drama." The Speak Four Trio. Word Records W4013-LP. $4.98.*

Description of the technique used in this record is almost impossible. The jacket says the record is "scriptural meaning in sound, rhythm, and texture." This description is meaningful perhaps only after one has heard the performance by these actresses who, using the Biblical words, make variations, fugues, and motets out of familiar Old Testament stories. They use speech, but they use every other sound that one can imagine coming from the mouth. There is a distinct progressive jazz feeling to the performance.

It is difficult to maintain objectivity when speaking of this extraordinary record. One must either be enthusiastic or outraged. My opinion is that there is greatness here. The record should find use in church groups as young as junior-high age. It is good listening and may also motivate a group to attempt simple choral reading. This record proves that choral speech can become high art.

## Book Reviews

*"Creative Power: The Education of Youth in the Creative Arts," by Hughes Mearns. Dover Publications, 1959. Paper, $1.50.*

This is a difficult book because it shows its vintage; its original and powerful insights (the book was first published in 1929) seem like clichés to today's readers. Yet Mearns's arguments are still valid and still in need of application. The best elements of the book are the glimpses of creativity and the inner thoughts of a great teacher. These same qualities exist in some measure in all of us, and the book helps to bring them out.

*"Film, Book 1: The Audience and the Filmmaker," edited by Robert Hughes. Grove Press, 1959. Paper, $1.45.*

This is the first of a proposed series of annual books on motion pictures. Journalistically, it is filled with a wide variety of materials: essays, scripts, interviews, and even a pictorial essay by the cartoonist Robert Osborn. In terms of content, this anthology discusses issues which will be of interest to most "art house" motion-picture goers.

Within our frame of reference, what is important about the book (and the one reviewed below) is that here is a further opportunity for church school teachers to develop their appreciation of film and their critical sense of film evaluation.

*"The Liveliest Art, A Panoramic History of the Movies," by Arthur Knight. New American Library, 1959. Paper, $.50.*

For a rapid, jaunty, and controversial survey of film history, here is as good a buy as one can make.

*"Display for Learning: Making and Using Visual Materials," prepared by Marjorie East, edited by Edgar Dale. Henry Holt & Co., 1952. $4.50.*

Here is a book of 306 pages on how to make effective displays and how to use displays in education. Since our original presentation at the International Conference on Audio-Visual Christian Education two summers ago, there has been increasing interest in the use of the tackboard. The exhibit, "Ways We Learn," which is now available from the Audio-Visual Library, was originally a tackboard display.

—JOHN G. HARRELL

# Book Notes

**Edited by Charles E. Batten**

***ex and Love in the Bible, by Wil-am Graham Cole. Association ress, 1959. 448 pages. $6.50***

cross the vast wilderness of hu-an sexuality and sin, Dr. Cole lods a straight and narrow course. lore than one reader of *Sex and ove in the Bible* may loiter among ems which beckon sightseers to-ard primrose paths, but Dr. Cole uickly restores the reader to the raight and narrow path.

Dr. Cole examines divine and hu-an love in the Bible, sex attitudes nd practices among the old and ew Israelites, premarital sex rela-ons, adultery and divorce, prosti-ution, homosexuality, and other de-iations. At the end of the journey, Dr. Cole reminds the reader of his onstant claim that "Separated from ove, sex becomes distorted and de-monic . . . transforming man into omething subhuman." If human be-ngs could only grasp the proper re-ation between sex and love, "the livine gift of sexuality" might be ratefully reserved for its highest ossibilities.

Perhaps the most helpful bit now n print on how to recognize the vord of God is in Chapter 12, pages 404–408. This is the chapter called "The Bible and the World of Dr. Kinsey."

The author's sound familiarity with youth's (male and female) per-ennial queries and approaches to sex and love is evident. His knowl-edge of scientific and semiscientific (often non-Christian) insights into the sexual predicament offers new understanding for the age-old and complicated functions of human sex-uality.

A complete topical index and a list of Biblical references are in-cluded in this excellent book. It is recommended for parents and teach-ers, adult advisers (clerical and lay), young leaders and young peo-ple who can read (the book is not illustrated). *(Richard L. Harbour)*

***Major Religions of the World, by Marcus Bach. Abingdon Press, 1959. 128 pages. $1.00***

A well-known authority on com-parative religion has written this interesting but oversimplified ac-count of the origins, basic beliefs, and development of Hinduism, Zo-roastrianism, Buddhism, Judaism, Confucianism and Taoism, Shinto, Islam, and Christianity. He attempts to see each religion through the eyes of a follower and then com-pares it to Christianity. The author makes a plea for interest in and sympathetic understanding of the world's great religions, but with a reminder that in one's own back yard is a buried treasure which must be discovered and incorporated into his own living. Then, and only then, can the world be remade on any spiritual basis. Apparently, the book is for a limited group of Christians, for the author seems to equate Christianity and Protestantism and says at one place, "We Protestant Christians" (p. 26). There is no real doctrine of the Church in the dis-cussion of Christianity. A helpful glossary of specific terms of each religion precedes the chapter on it.

***The Modern Reader's Guide to Mark; . . . to Matthew and Luke; . . . to John; by William Hamilton. Association Press (Reflection Books) 1959. 125 pages. Each $.50***

Teachers of courses that deal in some detail with the life of our Lord frequently ask for further material to guide their reading of the Gos-pels, or to give more background than is found in the manuals. These three Reflection Books are inexpen-sive; a teacher can buy and keep them for reference at any time, rather than having to go to the par-ish library. However, because of the size of the books, many real ques-tions are touched only superficially.

Sometimes it is not at first clear whether Professor Hamilton is tell-ing us what was in the mind of the writer of the Gospel, or whether he is drawing a meaning from the words for our own lives. For ex-ample: "'Believe' means to give oneself in complete trust and obe-dience to God, who is making him-self known in the work of Jesus Christ" (on Mark 1:15). Sometimes Dr. Hamilton concludes his discus-sion of a passage with a question, as if the reader were able to answer it. *(Edric A. Weld)*

***The Great Religions by Which Men Live, by Floyd H. Ross and Tynette Hills. Fawcett Publications (Crest Book 269), 1959. 192 pages. Paper, $.35***

Here is a handy summary for church school teachers and youth leaders of the way the major non-Christian religions state and attempt to an-swer basic questions. The authors have not attempted to describe re-ligious practices, customs, or observ-ances. Instead, they devote their at-tention to the higher ideals of Hin-duism, Buddhism, Shintoism, Juda-ism, Islam, and the Chinese sages.

This book can be a valuable re-source for leaders, but all readers should be warned that Christianity is presented from a thoroughgoing Unitarian standpoint, which tends to belittle and caricature "orthodox" positions and beliefs. *(Edric A. Weld)*

***The Mind of St. Paul, by William Barclay. Harper & Brothers, 1959. 256 pages. $3.50***

The aim of this volume is "to send people back to the reading of Paul's letters." If the reader does so with this volume as a guide, he will do so with far more understanding. Dr. Barclay shows how St. Paul's pe-culiar background and training—an Orthodox Jew who had been ex-posed to Hellenistic culture—was needed at that particular moment in the development of the early Church. By a detailed and extreme-ly interesting analysis of the key Greek words, such as *justification, faith, grace,* which Paul uses con-tinually, and by a careful and per-ceptive explanation of his funda-mental beliefs about Christianity, the author makes all of St. Paul's writings more meaningful. Clergy-men and laymen with a good back-ground in the New Testament will find the volume very helpful. *(Mrs. Roswell Josephs)*

***The Origin and Meaning of the Name "Protestant Episcopal," by Robert W. Shoemaker. American Church Publications, 1959. 338 pages. $3.95***

The preface begins: "Dispute about the suitability of 'Protestant Epis-copal' . . . has been going on for considerably more than a century." It continues: "Basically, the ques-

tion hinges about the name 'Protestant,' especially what it meant when it was adopted in the 1780's and upon what it means today." In 297 pages of text and 39 pages of footnotes there is a very detailed, often tedious, exploration of the names Catholic, Protestant, Anglican, Papist, Dissenter, and other related terms. The author, an Assistant Professor at Rensselaer Polytechnic Institute, does more than present a carefully documented study, for he makes a recommendation in his conclusion that the name should be "American Episcopal Church." The last sentence reads: "The change should be made with dispatch; then the Church can get on to more important matters."

This reviewer had the distinct feeling that the whole volume had as its purpose the accumulation of a vast amount of data to prove that the word "Protestant" should be removed from the title of our Church. Those who share the author's thesis to begin with will have their point of view strengthened; those who disagree will find the arguments not too convincing. Many Episcopalians, while not accepting the principal clause of the last sentence, will agree with the idea of the subordinate one: the Church can get on to more important matters!

***The Freudian Ethic, by Richard La Piere. Duell, Sloane & Pearce, 1959. 299 pages. $5.00***

A social psychologist at Stanford University surveys his reasons, taken from our political, economic, and cultural scene, for believing that "the American character" is being "subverted" through the decline of the "Protestant ethic" and the emergence of the "Freudian ethic." As William H. Whyte's *The Organization Man* gave popular currency to Max Weber's "Protestant ethic" as a term for individualism and private enterprise, so La Piere's book may label our corporative economy, governmental control, and social security with the name the "Freudian ethic." He traces an increase of softness of character, conformism, and lack of initiative (as *he* sees it) to the influence of Freudian depth psychology. He finds this influence at work in group dynamics, permissive homes, progressive schools, stress on security and adjustment, the whole ethos of the "organizational revolution" of our times. Solution: none, unless a desire to return to nineteenth-century privatism and small-scale competition is a solution. *(Joseph Fletcher)*

***Time for Poetry, revised edition, compiled by May Hill Arbuthnot, illustrated by Rainey Bennett. Scott, Foresman & Company, 1959. 212 pages. $2.76***

*Time for Poetry* is an anthology compiled for grades one through eight. It can be used wherever there are adults to read and children to hear, or the other way round. Church school teachers and parents will find this volume rich in many kinds of poetry. There are old favorites and new ones to become favorites. Authors range from Mother Goose to T. S. Eliot.

There are some of those rare poems in which one knows at once that the poet is seeing people and things as a child sees them. Read these to the child for pleasure; read them also for a reminder that there is a child's-eye view of the world as well. Read many of these poems to awaken your own imagination so that you may be more ready to work with children.

In church school, when a class is quietly working, there is time for poetry. When coats and hats are all on the small ones and parents have not come, try a nonsense rhyme. Do the boys in a class draw nothing but airplanes? Would a poem about airplanes help the teacher to understand why, and would it be enjoyed by the boys? Poems for these occasions and many, many more you will find in *Time for Poetry. (Agnes Hickson)*

***Bible Readings for Boys and Girls: Selections from the Revised Standard Version of the Holy Bible. Illustrated by Lynd Ward. Thomas Nelson & Sons, 1959. 256 pages. $3.00***

This book, as a book, is a beauty. The type, the paper used, the arrangement of illustration and text, the illustrations themselves—all are done with style.

Approximately half the book is given over to Old Testament material. The passages are selected with care. Important elements are always covered in each story. No major event or experience of Old Testament Israel is left out. The selections chosen to tell the Jeremiah story reflect particularly well the tender loving care which has been given to every Old Testament event.

The New Testament presents a different problem because here selections might be made with one basic assumption about who Jesus is or they might be made with an entirely different assumption about Him. The picture drawn in this book is faithful to Christ, our Lord, as the Church understands Him. One example of this is reflected in the Last Supper story. In the middle of the Matthaean story, a long passage from St. John about the vine and vine dresser is inserted. Some will feel the style of writing so different as to make the reading "bumpy." Others will feel the verses from St. John really fit in nicely. Read it and see how you feel about it. (pp. 193–196)

The illustrations are quite wonderful. There is strength in every line. The scene of the money changers' overturned table is full of action and perspective. The men involved have really been confronted! Lynd Ward has a rare faculty for feeling his way into the times and the particular situation being represented. Even while capturing the historical facts, Mr. Ward's style is truly contemporary and will appeal to junior and junior-high boys and girls.

The book could be a lovely gift to a child, a church school teacher, a family; an addition to a school or church library; a child's introductory experience with Biblical materials. It is a must for the Church family which takes Bible reading and Christian education in the home seriously. *(Maxine Thornton)*

***Folk Plays for Puppets You Can Make, by Tom Tichenor. Abingdon Press, 1959. 96 pages. $2.25***

This book gives clear, step-by-step directions for making stick and hand puppets and easy directions for making stages and scenery. It also includes five plays made from folk tales with production directions. Those beyond third grade, and some third-graders, should be able to read and follow the directions on their own. The book will be useful to church school teachers and other group leaders who are just beginning to work with puppets. The arrangement of the plays should be suggestive of how to adapt other stories for use with puppets. The book will be useful for any group of children ages seven to eleven and is highly recommended (1) because of its simplicity and singleness of purpose and (2) because it is so written that individual children, or several children working together, can use it by themselves. *(Agnes Hickson)*

# ITEMS

## on-Sunday Schools • Junior-High Mission Study • wo National Council Appointments • Laboratory Dates

SUNDAY SCHOOL" is often a mis-omer for the principal hour of eligious instruction that goes on in any parishes and missions of the hurch. With increasing frequency eports come to the Department of hristian Education of National ouncil indicating that classes are eld on weekdays or on Saturdays. uch programs often last longer nan is possible in a Sunday session nd offer a wider variety of learn-ng experiences.

If your parish or mission is en-aged in such a program, please re-ort it to the editor of FINDINGS, and e will share this information with thers at Tucker House. Be sure to escribe what you do during your essions and include a clear photo-raph or snapshot showing some in-eresting phase of your program.

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MISSION STUDY for young Church-nen of junior-high age comprises he second issue of the E.Y.C. Jun-or Handbook. This is interpretive naterial for advisers and a five-ses-sion plan for exciting work and study of selected places in the Caribbean area. Orders for the 1959–1960 Handbook should be made through the Junior High School Field Secretary, Youth Division, 28 Havemeyer Place, Greenwich, Conn. Enclose check for $1.00, payable to Lindley M. Franklin, Jr., Treas.

●

IT'S HOMECOMING in a very real sense for two appointees to the National Council staff at Church Missions House (281 Park Avenue South in New York City). Miss Frances M. Young, newly appointed Executive Director of the General Division of Women's Work, was Associate Secretary in the Department of Christian Education when there were only four persons on that staff. Twice she has served the Church of the Redeemer, Baltimore, Md., as Director of Christian Education, and she has also served as Director of the Department of Christian Education in the Diocese of California.

For Henry L. McCorkle, new editor of *Forth*, it's a matter of coming home to work full time for the Episcopal Church. For the past several years he has served as managing editor of *Presbyterian Life*. He joined that staff in 1947, on his discharge from the Army, five months before the first issue of that magazine was published. In the development and growth of *Presbyterian Life*, Mr. McCorkle has gained experience which will be invaluable in his new assignment to produce a magazine that will serve the interests of the whole Episcopal Church. His former employers say, "All Presbyterians who know Henry McCorkle will agree with his colleagues: it is possible that he was born and reared for such a task."

Mr. McCorkle is a communicant and vestryman of Trinity Church, Swarthmore, Pa., and chairman of their committee of Christian education.

We welcome Miss Young and Mr. McCorkle in their new positions.

●

THE ANNUAL Protestant Church Leadership Laboratory will be held from April 24 through May 6 at the Roger Williams Inn, Green Lake, Wis. Its purpose is to help church workers find increasing effectiveness in their interpersonal relations. One of the staff members will be the Rev. John B. Midworth, rector of St. Francis' Church, San Francisco, Calif., and formerly Executive Secretary of the Laboratories on the Church and Group Life.

Two advanced seminars, open only to alumni of previous laboratories sponsored either by our Church or by the National Training Laboratories, will also be offered at Green Lake. A seminar on the role of the consultant in field service will be held parallel with the regular laboratory. A seminar on training, planned for those whose work includes responsibility for designing and evaluating training programs, will require attendance of participants from April 21 through May 8.

Further information on the laboratory and the seminars may be obtained from Dr. Gordon Lippitt, National Training Laboratories, 1201 Sixteenth St., N.W., Washington 6, D.C., or from the Rev. George L. Peabody, 28 Havemeyer Place, Greenwich, Conn. Mr. Peabody can also supply information about Episcopal laboratories scheduled for 1960.

Frances M. Young

Henry L. McCorkle

# SUGGESTIONS ON WHAT TO SAY

# *From the Chancel Steps*

**by William Sydnor**

### Epiphany V, February 7, 1960

POSSIBLE SUBJECT: We Have a Champion

BASED ON: The Collect

A possible way of helping young members of the congregation discover meaning in the phrases of this day's Collect is to begin by telling the story of David and Goliath (I Sam. 17). Any good commentary will help you unravel the story.

There are three important considerations to keep in mind. First, telling stories to an audience is an art which has been studied and analyzed. It is probably wise to assume that one does not know all one might about it, or even practice all one knows. The Seabury Series teacher's manuals for grades one and four contain suggestions about storytelling. The second thing to keep in mind is that it is not necessary to share the technicalities of Biblical scholarship with the congregation. Usually such matters are only of interest to clergymen and professional Bible students.

The third consideration has to do with how to use this particular narrative. I would conclude the David and Goliath story with some such observation as this: "I do not know what you think of when you hear this story. To me it is a picture of David, a teenager who was fighting against overwhelming odds but who believed that God's power was strong enough to defend him. This is also the belief of the ancient Christian who composed the Collect for today: 'that they who do lean only upon the hope of thy heavenly grace [power] may evermore be defended by thy mighty power. . . .' Let us turn to page 115 and say this prayer together."

### Septuagesima, February 14, 1960

POSSIBLE SUBJECT: Two-sided Christianity

BASED ON: The Epistle and Gospel

Because there is very little historical data about St. Valentine to build upon, it is probably wise to ignore Valentine's Day and stick to the Church calendar.

St. Paul tells us we have to work at the business of being Christians. One could not win a race or an athletic contest unless one trained beforehand and then put a lot of effort into the contest. Being a Christian makes similar demands—one has to go into training (Lent is the training period), and then the real test comes in daily living.

This is one side of Christianity: working at the business of being Christ's faithful soldier and servant, and it is important. But there is another side.

Tell the parable of the Workers in the Vineyard. As a story about good business and fair dealings, it is unjust and unreasonable. But the story is not about business. It is about God's relationship to men.

The point of the parable is that just as every man needs daily bread for himself and his family (the one-penny wage is a symbol of that need), so also every one of us needs God's love and forgiveness, no matter how much or how hard we have worked at being Christ's faithful followers. For example, I make the effort to come to church regularly and then spend my time in the service thinking of how I can pay back someone who has been spiteful to me. Or I work hard to put money in my missionary offering box and then lord it over my sister because she has so little in hers. Or I faithfully say my prayers every morning and night, but I say the words so fast they don't mean anything.

Lent is a time when I work at being my best Christian self, but I also need to remember continually to seek God's forgiveness and help so I may do these things as He would have me do them.

### Sexagesima, February 21, 1960

POSSIBLE SUBJECT: What Kind of Ground Are You?

BASED ON: The Gospel and the Season

When our Lord told the parable of the Sower, He was speaking to people who lived close to the soil. (All His parables were about the everyday experiences of His hearers.) Since you will be speaking to a group containing young children, you will probably have to supply some background information about farming, especially if you live in a city where the only "farming" possible must be done in window boxes.

Retell the parable in your own words. See the suggestions above (Epiphany V) on storytelling.

Our Lord said that the reasons persons do not grow as His followers are similar to the reasons seeds do not have a chance to grow. Sometimes another loyalty is more important—that is the seed by the side of the road. Sometimes the Christian message is not taken seriously—that is the seed on the rock, which takes no root. Sometimes we let other pursuits and interests become so important that they crowd out God's word and keep it from growing and flowering in our lives—like the weeds that choke out the seed.

These three examples should be described in terms of the daily experiences of one's own community. Draw upon experiences from your own life as you describe these deterrents to Christian faithfulness so that the effect is more one of confession than of pointing to the sins and failures of others. Don't worry—your listeners will get the point

l apply it to themselves if the perience rings true.

Part of our task before Lent is to pare the ground of our lives to eive new seeds of Christian truth. the ground is good, they will, h God's help, grow and flower.

inquagesima, February 28, 60

SSIBLE SUBJECT: God's Love and urs

SED ON: The Epistle and Gospel

Today, on the eve of Lent, our m is to try to help Churchmen, ung and old, discover a Christian otive for their Lenten practices. One way to go about this is to gin by retelling the incident of sus and the beggar by the road-de. I would be inclined to drama-ze it a bit, using the first person th for Jesus' words and for His sciples as they seek to silence the ind man's cries for help. There is rtainly a contrast between the in-nsitiveness of Jesus' followers and ie loving concern of their Master. he disciples sought to tune out the uman static from the fringes of the rowd so they could hear better. esus heard the pleas for mercy bove His own voice and the din of ie crowd. The disciples wanted esus to talk about the love of God. ur Lord made that love real by the ay He treated people: He was that Vord made flesh.

The account as it stands in the ppointed Gospel closes on a note of ratitude—"and all the people, hen they saw it, gave praise unto God." The immediate, natural re-ponse when men realize how deep-y God cares about them is grati-ude. Over and over again men's eaction to the loving activity of esus was that of gratitude and raise.

This gives us a hint about the notive that underlies our Christian ervice. The response to love is a esponding love. All the "Christian" ctivities in which we engage (espe-ially the new discipline of Chris-ian practice we impose on ourselves luring Lent) are worthwhile only f they are done out of love and gratitude for what God has done for s in Jesus Christ. This is the key to Corinthians 13:1–3.

# To Readers of FINDINGS

The only way the Department of Christian Education can learn whether FINDINGS is fulfilling its purpose of providing specific help to all groups engaged in the Church's mission of Christian education—clergymen, parish directors, superintendents, teachers, youth advisers, adult leaders—is by hearing directly from its readers, and especially from those to whom the parish or mission is supplying copies. Will you help us in this survey by replying to these questions:

1. When you receive FINDINGS each month, are you in the habit of:

*Please check*

Reading at least a part of every article _____

Looking at each page for articles or pictures that might be of interest to you _____

Flipping the pages to see if something catches the eye _____

Putting the issue aside for more time to examine it _____

Waiting until someone mentions an article worth reading _____

2. Do you recall any article(s) this fall: *Please give title or subject*

of outstanding or general interest to you _____

_____

of specific help to your present work in the Church _____

_____

3. Do you read any of these departments regularly? *Please check*

| | | | |
|---|---|---|---|
| Letters | _____ | Book Notes | _____ |
| Youth Broadcast | _____ | From the Chancel Steps | _____ |
| Sight and Sound | _____ | Items | _____ |

4. How would you like to see FINDINGS improved?

More articles on _____

New monthly page on _____

Topics not yet discussed _____

5. Please indicate your present relationship to Christian education.

*Please check*

| | | | |
|---|---|---|---|
| Clergyman | _____ | Youth adviser | _____ |
| D.C.E. or trainer | _____ | Leader of adults | _____ |
| Church school superintendent | _____ | Parent | _____ |
| Teacher | _____ | Other | _____ |

Please list your diocese or missionary district _____

Your parish _____

This tearsheet should be mailed to:

Unit of Evaluation
28 Havemeyer Place
Greenwich, Connecticut

And please accept our sincere thanks for your help in this survey.

# Announcing

## The Seabury Lenten Book for 1960

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